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WEEKLY REVIEW.

—We find the following in the columns of a contemporary :

The *Indian Mirror*, which is the organ of the Theists, is published every Sunday as well as every day in the week—perpetual motion—and indulges in some remarkable observations on religious subjects as each Sunday comes round. Last Sunday the following paragraph was published :—"What think ye of Christ? Often and often must this question agitate the heart of every Theist who has read the Gospels, and demand a response. The answer must be given sooner or later, or else there can be no peace in the face of that ever-recurring query. Let us frankly say that *our* Christ is different from *their* Christ, we mean the Christ of professing Christians. It cannot be denied that widely-differing Christian sects have each an essentially different Christ, however apparently similar their faith and practices may be. The metaphysical Christ, the sentimental Christ, the practical Christ, the Catholic Christ, the Protestant Christ, the Calvinistic Christ, the Unitarian Christ, the latitudinarian Christ, the Huxleian Christ —all these are different Christs, or more strictly, wholly different views of the real central figure of Christian history. What *the* real Christ was, none hath yet known. Archbishops and bishops are as ignorant as the humblest Christian. In spite of this universal theological ignorance and disunion, all Christian believers, however, agree in asserting that they have found peace in the unknown-some-one honored for more than eighteen centuries as Christ. To us Theists, is Christ peace or vexation? Peace, surely. Our Christ is entirely spiritual. We cannot bear to think of a Christ with hands and feet. To think of his face is a falsehood and a fiction, for we have not seen him. If we realize in his name a face, however sweet and divine, but slightly different from that of the true Christ, we sell ourselves to a lie and a delusion. Beware! Theism is safe and happy in its Christ. It can see and touch the Spirit-Christ. It can eat and drink the spirit of obedience and fidelity of him who was destined to be for all ages and climes an indwelling fact of life, and not an outward mystery."

Some idols are of silver or gold, some are of clay, and some are made in the brain. A Christ that a man has made for himself is an idol. Men have always preferred their own imaginations of God and their own imaginations of a Saviour, to the simple revelation made by God himself. Jesus himself taught his disciples that many false Christs should arise and draw many after them. The Christ of God is He in whom men see no beauty that they should desire him. The knowledge of him is not science but revelation. Because of man's moral inability to recognise the glory of God in the face of Jesus Christ, God has given his Holy Spirit, and the entrance of this light into the heart is compared to the work of the first day's creation. "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him." The Neo-Platonists led the way in this wonderful work of inweaving the woof of their own ideas into the warp of the Gospel Christ; and from their day to that of the Brahmo Somajists, one fictitious Christ has succeeded another. If any man have not the Spirit of Christ he is none of his; and there is no union among men so intimate as that which binds together all who have a true faith in Jesus Christ. They may differ, indeed, on a multitude of points, but in their devotion to the Lord Jesus they are animated by one Spirit.

The Bombay Guardian.

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"WAITING GOD'S GOOD TIME."

Many unsaved souls find deadly comfort in the above plea for procrastination, and many Christians are hindered in their testimony, toil and expectations by the same suggestion. Preference is given in the following quotations to writers of a particular branch of theology. Let the reader prayerfully receive all the truth here presented, and use it immediately and continually for Christ's sake.

"Now what do you mean by this [comforting sinners]? Do you mean to encourage the sinner in his sins, and take his part against God? You are attempting to ease and soothe him while he is in rebellion against God. When the sinner is in this distress, there are two things that press heavily upon him—a sense of his obligation to repent, and a fearful apprehension that he never will repent. Now if you tell him to 'wait God's time' and the like, you take off this obligation at once. You remove all anxiety and most probably cause him to sink down into a state of stupidity and indifference on the subject. You take away the apprehension also; and the danger is that he will sink down into a state of stupidity, or mistake the relief he feels for a change of heart. Now, instead of quieting him in his sins by such language, you should endeavor to increase his distress as much as possible. You should *press him down* and tell him he must submit to God; and generally he will. Again, you say, 'Look to the promises.' Now, there is no promise to the impenitent. I distinguish between *promises* and *invitations*. Men are invited to repent, but there is no promise to them till they do repent."—*Rev. Dr. Nettleton.*

"Sinners do not believe that God requires them, in their present state, to become instantly holy. It is not possible, they think, that he should command them to do that very thing without the influences of his Spirit, which, if ever done, will be the result of those influences. They, therefore, feel that there must be, somewhere at this stage of their progress, a kind of neutral ground— a resting-place where, having done their part in 'awaking out of sleep,' they are allowed to 'wait God's time' (in the customary phrase), until he has done his part and renewed their souls. Nor are these views confined to the impenitent. They have been openly avowed by some theological writers, and have exerted a secret but most powerful influence upon far greater numbers who have never maintained them in form. There has been extensively a feeling that all which the unconverted are bound to do is diligently to use the means of grace; that if they do this, it would be hard in God to withhold the renewing influence of his Spirit and that he has promised that influence to their prayers and exertions if sincere—meaning of course, a kind of sincerity in which there is no true holiness."—*Rev. C. Goodrich, D.D., of Yale College.*

The controlling principles in the great revival are thus stated :—"To urge repentance on every sinner as his *immediate duty;* to insist that God is under no obligation to any unrenewed man; and that a man can challenge nothing, either in absolute justice or by free promise on account of any thing he does before he repents and believes." —*Life of Edwards.*

"I like the Messrs. Tennents. They would deeply before they heal. They know there is no promise made but to him that believeth, and therefore they are careful not to comfort overmuch those that are convicted. I fear I have been too incautious in this respect, and often given comfort too soon. The Lord pardon me for what is past, and teach me more rightly to divide the word of life in future."—*Whitefield.*

"The nature of this inability to obey the law of God is, in my view, completely indicated by the word *indisposition* or the word *disinclination.* A child is equally unable to obey a parent against whom his will is as much opposed as to obey God. In both cases this inability, I apprehend, is exactly the *same nature.* Indisposition to come to Christ, therefore, is the true and the only difficulty which lies in our way."—*Dr. Dwight.*

"Now consider, I pray, what sort of impossibility this is. It is not natural, but moral. It is not want of *power*, but want of *inclination.*"—*Dr. Witherspoon of Scotland, late of Princeton.*

"Whatever may be the speculative opinions of ministers with regard to the nature of depravity, inability, regeneration, etc., it is a fact that where their ministry is successful, as it is in revivals, they preach to sinners as if they believed them to be possessed of all the powers of moral agency *capable* of turning to God, and *on this account*, and no other, inexcusable for not doing so."—*W. G. Walton.*

"The principal reason for the prevalence of revivals is thus stated. It is found in the distinct apprehensions which prevail in———about the instantaneousness of the regeneration, the sinfulness of every moral exercise up to that moment, and the duty of immediate submission. Such a view of things leads the preacher to divide his audience into two classes, and to run a strong and affecting line of demarcation between them. When one feels that the moral, sober, prayerful, unregenerate part of his audience are doing pretty well, and can afford to wait a little longer before they submit, he will not be so pressing nor fall with such a tremendous weight upon their conscience. When he feels that they cannot do much more than they do, but must 'wait God's time,' he will not annoy and weary them, and make them sick of waiting and compel them to come in. . . When one looks around upon the unregenerate part of his audience and sees that they are under indispensable obligations to yield at once; that they have no manner of excuse for delaying; that they deserve eternal reprobation for postponing an hour—when one feels from the bottom of his heart that there is nothing short of regeneration that can answer any purpose, — oh, how he will pray and preach! He will give God no rest; and he will give sinners no rest. He will bring down their immediate, pressing, boundless obligations upon them with the weight of a world. Under such preaching sinners must either turn to God or be miserable. There is no chance for them to remain at ease this side of infidelity itself." —*Rev. Dr. Griffin, Pres. of Williams' College.*

"Account for it as we will, there is no fact which our revivals have taught us more fully than this—*the great success which attends the urging of sinners to turn immediately to God, as though we expected them to do it at once and upon the spot.*"—*Dr. Baird.*

Conviction is not conversion, nor is it a pledge of conversion, and it is about the last thing a

sinner should rest his hopes upon. But the same power that induces conviction is equal to all future needs of the sinner, and he must just do what God commands him to do, Believe, as the man with the withered hand stretched out his hand. If this man had waited for any consciousness of new power, he would have waited in vain; he laid hold upon the word and got the power from that. "The word is nigh thee, even in the heart and in the mouth; that is, the word of faith which we preach; that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." The Gospel is the *power of God* unto salvation to every one that believeth. It is not merely an announcement of power which a man may receive when God is so disposed, but it is a presentation of power on the ground of God's foregone disposition.

THE SIN OF NOT DOING GOOD.

One of the pregnant and potent words of Scripture is this: "Unto him that knoweth to do good and doeth it not, to him it is sin." This makes havoc of the imaginary righteousness of those whose distinction is that they do not go so far in transgression as others, and also of those who think that an occasional act of generosity, of kindness, of self-denial, is like a diploma of merit to them. So far has the world, even the Christian world, failed as yet to grasp the law here set forth, that its adoption would completely revolutionize society. For its meaning is simply this: You exist in order to do good. You were created for this, you are preserved for this; for this the earth bears you round with her in her rotation on her axis, and carries you forward in her path around the sun. All your powers are given that you may do good with them. The slave is not more completely under the law of his master, than you are under this law, to do good with all your powers. God has appointed you his almoner. He has shown you his treasuries, revealed to you something of his boundless resources, and commissioned you to indent upon him, and do good to all his creatures. If you are a rebel, if your own will is more to you than the will of God, then of course the first thing for you is to come in under the Gospel law of amnesty, and make over all your renewed being to God. Christians all profess to recognize the obligation to live for God; but God is love; and all the atmosphere about us teems with his thoughts of love towards his creatures; and to live for God means to live to do good. We have presented our body a living sacrifice, consecrated to the carrying out of God's thoughts of love, to the full extent of our ability.

The world is full of suffering and sorrow, and some venture to impugn the goodness of the Creator because it is so. This is very much as though a messenger commissioned by a rich man to convey a purse of gold to some starving family, should carry the money to his own house, and there eat, drink and make merry; then, falling into a philosophic mood, should find fault with the rich man for neglecting to supply the wants of the starving. To get good is the law that man yields himself to; and in this he adopts his own idea of what is good. He must make a competency; that which seemed to him a competency at starting, does not seem so when he attains to it; Alps on Alps arise; his conceptions and desires of what is needful to himself expand as they are realized; he himself becomes the ocean into which all affluent rivers must empty; and at length his wants are equal to the wants of 10,000 common men. Wide as the poles asunder, are these two laws, man's and God's: and the world will never get right until God's conception of human life shall be adopted and it shall be viewed as an agency for doing good.

All the considerations that bid a man take care of himself, look after his own interests, carve out his own fortunes, are swallowed up for the Christian by the consideration that God will not suffer him to want any good thing. "Trust in the Lord and do good; and verily thou shalt be fed." All this seems very high, unattainable, utopian; and it seems so because God is so completely left out of the calculations of men as an available Factor in the business of life. A few Christians have grasped the true idea of their high calling, and are being led into paths of usefulness, of which they would not have dreamed; the little acorn of faith has become a wide-branching oak of beneficence.

Many people have very pleasant dreams of what they would or could do, if circumstances favoured; but God is greater than circumstances; and faith bids us go forth to turn into golden realities the conceptions of well-doing given unto us.

But let us see what it is that our text really means. He that knoweth to do good: knows of a way by which, with the blessing of God, he would be able to do something for the good of another. We learn from God what our fellow-men really need, and we learn from Him how to meet these needs. But everything depends here on the strength of desire; to a man ardently desirous of being made useful, God will show things which He will not show to a less fervent man. The highest welfare of our fellow-man demands that a man should live near to God, have the love of God shed abroad in his heart, and be led by the Spirit of God.

When the youthful David came to the camp of Israel and heard the defiant challenge of giant Goliath, he felt at once that some one must go forth to meet him in the name of God. At first perhaps he thought within himself,—Among all these practised and trusted warriors, trained in battle, is there none to vindicate the honour of our God? But there were none; and so at once the question of duty comes home to himself. There are more formidable and dangerous giants abroad to-day than the one whom David then overthrew. People look upon them as part of the essential order of things, and persuade themselves that the course of duty is to stand in respectful awe of them and get off with as light a tribute as possible. But Davids are wanted; and it is not for you or me to go out into the wilderness looking for those, or to sit down and wait for them, but rather to be ourselves as David, i. e. one who hears and trusts God, and thus open a door for the manifestation of the power of God. We are in the school of Christ that we may acquire this supremely important art, the art of doing good. We learn of him who is meek and lowly of heart; delivered by him from the thraldom of sin and self, our powers are all set free for the vivifying energy of God to act through them. The world has been long enough cheated out of the triumphs of faith, by the miserable habit of waiting for some one to show the way. Cnrist has shown us the way; the apostles and prophets and martyrs have shown us the way; and the Spirit of God shows us the way in showing us the promises. Every day that slips by without a whole-hearted endeavour on our part to turn into blessed realities our aspirations after usefulness, is a day that impeaches us at the bar of God.

Epitome of News.

Saturday, March 18.

—Calcutta votes a statue to Lord Napier.

—*Times of India*; Allahabad: "The Lieutenant-Governor of these provinces has instructed all magistrates to enforce the law against publishers of lottery advertisements unauthorized by Government, but has recommended them, in the first place, to warn publishers of English and vernacular newspapers that the law will be so enforced if infringed after such warning."

—A Calcutta *Gazette of India* Extraordinary publishes a cordial letter from the Prince of Wales addressed to the Viceroy, as the Queen's representative, expressing sincere pleasure at the result of his visit and stating that the receptions from the princes, chiefs, and the native population have been most gratifying as an evidence of their loyalty and attachment to the Queen. He considers that the native troops of all branches are an army of which we may justly feel proud, and expresses his high appreciation of the Civil Service, and concludes with thanking the Viceroy and all in authority for the facilities afforded him, and H. R. H. will ever retain a grateful memory of the hospitality received everywhere.

—The s. s. *Franconia*, of Hamburgh, from Hamburgh and Grimsby for the West Indies, was towed into the Victoria Docks on the 18th ult. after having sunk the s. s. *Strathclyde* for Bombay, off Dover. The *Franconia* is detained by Government.

—Out of a total of 1,553 cases of small-pox during last month, 646 are reported to have terminated fatally.

—*Deccan Herald*: "The Town Barracks, Bombay, are to be occupied by the offices of the Commissary General from Poona: consequently the Government Central Press has been tossed into the Old Secretariat in an incredibly short time, and, if everything were known, with great trouble and anxiety to the officials thereof. The removal of the officials of the Commissariat from Poona will be effected only at great inconvenience and loss to them.

—The income of the Indo-British Institution last year was Rs. 11,046; expenditure Rs. 10,914; number of boarders, 71. This is an average cost of Rs. 156 per annum for each child. A favourable report of the institution was made by the Government examiners.

—*Bombay Gazette*: "There has been a serious outbreak among the Moplahs at the village of Kolatur, in the Calicut collectorate. Four women and the chief native of the village have been killed, and several are wounded seriously. The Collector and a detachment of European troops with a strong police force have proceeded to the spot from Calicut."

Monday, March 20.

—Mr. Orby Shipley writes to the English papers to say that he does not concur in Mr. Mackonochie's disclaimer as to "the Ritualist intrigue." In the course of his letter Mr. Shipley says:—"It is notorious that last year only a large proportion of the signatories of the disclaimer were engaged in an effort after Catholic organization on the very ground so forcibly stated in the pamphlet in question (*Christianity or Erastianism*)—I mean on the Erastian conduct of the Bishops. Hence, without expressing an opinion on the question of an uniat church, I feel unable to affirm that I 'disavow and repudiate all sympathy' with the author. On the contrary, I feel very great sympathy with all that he says in regard to the voluntary surrender of their spiritual jurisdiction into the hands of a non-Christian Parliament by the entire English episcopate." Mr. Shipley adds that he does not agree with the signatories of Mr. Mackonochie's paper in thinking that the definition of Papal infallibility constitutes an insuperable bar to reunion.

—*Times of India*; London: "Lord Francis Osborne, once a first-flight man in the shires, and who, with his legs under the mahogany, could crack a bottle of crusty old port against the best *bon vivant* living, has turned absolute abstainer, and has been lecturing on temperance. Possibly Weston's wonderful performances in the Agricultural Hall—for the great long-distance walker neither smokes nor drinks anything stronger than tea—have induced his lordship to join the abstainers."

—*Bombay Gazette*: "A correspondent asks us if it is *de rigueur* for the clergymen who officiate in the Cathedral to carry their hats about with them in church. He remarks that the hats are neither useful nor ornamental, but on the contrary are out of place and apt to get in the way. Our correspondent also wants to know why a wretched youth is clad in a long alpaca *gown* with nothing to relieve its formality, and made to exhibit himself to the congregation in the character of a guy collecting coin. We fear our correspondent is somewhat irreverent, but as he raises questions of church etiquette we mention his enquiries in order that any of our readers who care to do so may improve their minds or gratify their curiosity by looking into the Rubric and other authorities and answering the questions for themselves. The editorial pen is occupied with graver matters."

—Same; Jubbulpore: "The Assembly Rooms had hardly been vacated by our stage-struck heroes, than they were taken possession of by the projectors of the fancy bazaar held in aid of the building fund of the new Mission Church being erected by the local representatives of the Church Mission Society. The ladies who presided at the stalls gallantly held possession of the *fort* for two days. On the first day, Monday, the 13th, admission was regulated by tickets and next day the fair was free to all. During each evening the bands of the 11th European Regiment and of the 16th M. N. I. discoursed sweet music, while badminton was being vigorously played without, and badinage and bargaining were going on within. For the especial behoof of the Christian

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gentlemen and ladies under whose auspices the bazaar was started, I would like to mention a circumstance that seemed very incongruous, and doubtless occurred without their cognizance. The fair was held on Monday, and during a good part of Sunday there were coolies about the building preparing the grounds for the badminton tournament. The building is leased for Sundays and other convenient days by the Methodist Church, and while devotion and solemnity reigned within, labourers were busy without, evidently working against time, as they would not desist when asked to."

—*Advance*: "The Legislature of Minnesota, following the example of that of Iowa, has just consummated a number of constitutional amendments, among which is one giving women the right to vote upon all questions relating to school affairs, and making them eligible for school officers. This may be considered incipient woman's suffrage; nevertheless, we are quite willing to see it tried."

"Maine, according to Governor Conner's message, has a fixed conclusion upon the subject of the Prohibitory law and its success. That is to say, any attempts made by persons in favor of the liquor traffic, will not affect the policy of Maine. The material benefits resulting from the law are obvious. In a year of unusual depression of business, the deposits in the savings banks have been increased by $1,021,350; agriculture has flourished; and the beet-root sugar and cheese industries have been greatly developed. The debt of the State in January 1875 was over seven millions: it is now only a little over five millions. Such facts will help to make people willing, other things being equal, and the candidate being himself a representative of temperance, frugality, public economy and retrenchment, to allow Maine to select the man for the next president."

—The *Nation* well says: The entire neo-pagan school of writers in England, from Mr. Swinburne all the way down, must fill conservative Britons with amazement at its performances. It is impossible to imagine anything less like the voice of the stout, vascular, humorous Anglo-Saxon temperament than their stringy, shrill emasculate falsetto. To be for ever conscious of the tremendousness of one's own 'culture,' and of the gulf that lies between one's own illuminated intelligence and the ordinary Philistine brain, is no doubt a very flattering unction to the soul, but a bad thing for the judgment, especially in minds as impervious to humor as these writers all are. The tone in which they urge us to cultivate in turn the frivolous, the cruel and the libidinous capacities of our imagination, is usually as dry and solemn as that of a Scotch funeral sermon. It really takes the Latin races to do this sort of thing with a light and unpedantic touch. For these Englishmen to have made the tardy discovery that the moral didactic element is not the all-in-all of literary art, is no doubt well and good; but it does not follow that they need therefore seize upon every witless literary manifestation—provided only it be immoral also—and command us to revere it. They forget that, pursued in this singularly heavy and studious fashion, vice loses more than half its charm.

Tuesday, March 21.

—An American has invented a machine worked by an electric current passed through magnets in motion. The machine was applied to a pump, and gave most satisfactory results, raising a column of water, that would have cost several shillings a day with steam, at the cost of a few pence. The inventor was a pupil first, then a colleague, of Professor Morse, and has taken years to perfect the scheme. The invention is to have a thorough trial, as a twenty-horse-power machine is being constructed to work all the machinery required at the Philadelphia Exhibition; and if this proves successful, the whole theory of locomotion will very shortly be revolutionised. Coal, too, would drop to about half its present price, and the present dangers of travelling would be reduced to a minimum.

Lord Northbrook, in a *Gazette of India* Extraordinary, issued at Calcutta on Thursday, pays the following tribute to the memory of the late Bishop of Calcutta:—

"The Governor-General in Council has received with the deepest regret the intelligence of the death at Rawul Pindee in the Punjab, on the morning of the 15th instant, of the Right Reverend Robert Milman, D.D., Lord Bishop of Calcutta. The Governor-General in Council desires to place on record the sense which he entertains of the late Bishop Milman's indefatigable energy in the discharge of the high functions of his office;—of his charity and munificence;—of his zeal in promoting all good works—especially the education of the poorer classes of Europeans in India—and of his broad and benevolent sympathy with all classes of the community. The Bishop has devoted his health and strength to the conscientious fulfilment of his arduous duties in ministering to the spiritual and temporal welfare of his diocese; and he has now died in the midst of his labours—doubtless in consequence of them. The Governor-General in Council is sure that Bishop Milman's untimely death will be felt as a personal loss, and that his memory will be affectionately cherished by Her Majesty's subjects in India. The flag of Fort William will be hoisted half-mast high to-day (16th), which is the day of the funeral."

—*Times of India*: A murder of the most atrocious and horrible kind was perpetrated in the Camateepoora district of the native town early yesterday morning. The unfortunate victim was an elderly woman named Rumma, and her murderers her daughter-in-law, her paramour, Gopal Appa, and Ragoo Gopal. The latter is said to have been present when the deed was committed, and was not arrested until about two o'clock in the afternoon at the old fish market in Abdool Reymon Street, where he was found standing. The woman Bhimee was arrested by the police at Parell, while on her way to Worlee, and the man Gopal Appa was arrested by Jemedar No. 6 Rampursad, in 5th Camateepoora lane, with the ornaments, and was pursued by a ghorawalla named Ramla, who suspected him of having committed some deed and therefore gave information to the jemedar. The deceased's throat was completely severed from ear to ear, and the ground around was a complete pool of thick clotted blood. When the murder was committed, the accused, Gopal Appa, had hold of the deceased's mouth, and the woman, Bhimee, had the knife in her hand, and the accused, Ragoo Gopal, was standing near. The object of the murderers was evidently to secure the few jewels and other things belonging to the deceased, all of which were found in the possession of her daughter-in-law.

—*Bombay Gazette*; Madras, 20th March: Bishop Gell, having been appointed metropolitan, proceeds to Calcutta by sea on Saturday, accompanied by his private chaplain. He remains in Calcutta a fortnight. After arranging with the Archdeacon, he returns to Madras, whence he administers the episcopal affairs of the three dioceses. It is quite possible Dr. Gell may be created permanent metropolitan.

The Viceroy visits Madras and the Duke of Buckingham on his way to England.

—The *Amrita Bazar Patrika*:—"If we form a strong determination rather to be *in puris naturalibus* than wear clothes manufactured in foreign countries, Manchester shall have to walk out of India, notwithstanding the leaning of the Secretary of State in that direction." The *Bombay Gazette* says: "The attempt might be made without doing, probably, any more harm than depriving a number of people of their daily clothing, who if they wished to make a decent appearance in public, would in that case have to pay very dearly for the scanty garments they could then afford to buy."

—It is announced that Mr. Flavel Cook, the defendant in the suit lately brought by a parishioner to obtain redress for his exclusion from communion, has resigned his benefice rather than administer the sacrament to Mr. Jenkins. In a letter written on his behalf to his parishioners it is said that Mr. Cook "bows to the law of the land by resigning his living," and, as regards Mr. Jenkin's allusion to the law of the Established Church, the writer "begs to remind his correspondent that there is a law of much higher authority."

Wednesday, March 22.

—*Bombay Gazette*: Perhaps a court of law may settle the question whether there was a famine in Bengal lately or not, for we read in the *Pioneer* that there is to be a fight, or rather a series of fights, over the spoils of the grain-carrying contracts of the Bengal famine. Most of these contracts were taken by managers and assistants in the various indigo factories, and now their proprietors claim more or less of the profits. Several suits have already been filed.

—Same: As the mysterious disappearance of the Government quinologist, Mr. Broughton, from Ootacamund, about fifteen months ago, created a good deal of surprise at the time, our readers may be glad to know that he has been heard of at New Zealand.

—Same: Where does all the brandy go to? We notice that during 1875 the total number of casks shipped from Charente alone was 121,145 or 49,106 tons.

Thursday, March 23.

—Telegraphic communication between Melbourne, Australia and New Zealand has been successfully established. The New South Wales end of the cable was laid at Botany Bay on Saturday (February 5), and the *Hibernia* and *Edinburg*, the two steamers engaged in laying the submarine cable, then proceeded on their voyage to New Zealand. The work was performed in a very expeditious and successful manner, the whole work being completed within a fortnight. The New Zealand end of the cable was landed at Nelson. On the completion of the work congratulatory messages passed between the Governor of New Zealand and the Governors of the various Australian colonies. The charge for sending messages from Melbourne to New Zealand is 10s. 6d. for ten words, and 1s. for every additional word.

—*Overland Mail*, March 3rd: Horsham has rejected the Solicitor-General by a majority of 54. Mr. Brown (L.) received 478 votes to 424 for Sir Hardinge Giffard.

Evidence concerning the loss of the *Strathclyde* confirms the worst said of the culpability and neglect of the officers of the *Franconia*.

Further changes in the French Cabinet are in progress.

Egypt still claims pre-eminent attention in political circles.

M. de Lesseps and the Suez Canal Board have dismissed Sir Daniel Lange on account of a letter addressed to Earl Granville.

It is proposed that France, Italy, and England should each send a commissioner to Egypt in connection with the proposed National Bank.

Serious riots have taken place at Worksop.

The navy astimates amount to 11,288,872*l*.

The Burials Bill, which is occupying the thoughts of Parliamentary men to-day, proposes "that the parish churchyards of England and Wales having been by the common law of England appropriated to the use of the entire body of the parishioners, it is just and right, while making proper provision for the maintenance of order and decency, to permit interments in such churchyards either without any burial services, or with burial services other than those of the Church of England, and performed by persons other than the ministers of that church." To the proposition the Government gives its hearty opposition, and the question is treated as but a step to disestablishment. In the country parishes it is admitted there is sometimes a difficulty. Dissenters are unanimous in claiming the right to use the burial-ground apart from the church service. One solution is to declare it to be illegal, because unhealthy, to surround the church—which is generally in the centre of a parish—with graves. The outlay of providing new burial-grounds, in thinly as well as thickly populated districts, is of course the one objection to such a course.

A dreadful murder has taken place in Glasgow. On March 1 Thomas Barr, an engineer by trade, but who has recently been engaged as a book canvasser, killed his mother-in-law in her own house, and attacked and stabbed his wife, who is now lying at the infirmary, dangerously wounded. The mother-in-law, whose name is Mrs. Sloan, died in a few minutes after she was stabbed by Barr, and Mrs. Barr, who is a young woman, and has not been living with her husband for some time, was found insensible when the neighbours discovered what had occurred. She had received seven or eight stab wounds in the back of the neck and the head. No hope is entertained of her recovery.

New York journals to Feb. 19 state that when the mail left, the Advisory Council was deliberating over the Beecher trouble, but had not arrived at a definite resolution. It held three long and exciting sittings on Feb. 18, in the presence of a dense crowd of spectators.

Mr. Beecher, at the morning sitting of the Council, made, says the *Tribune*, one of the most emphatic and earnest addresses he has ever delivered in the walls of Plymouth Church. At the beginning he spoke calmly and firmly, with a touch of sadness in his voice. Afterwards, in an outburst of feeling, he exclaimed—"If there is any man on earth that has anything to say to my detriment, I am here and now challenge him to say it. I go further than that. If there be an angel of God more prescient and omniscient, I challenge him to say aught. I go beyond that, and in the name of our common Redeemer, and before Him who shall judge you and me, I challenge the truth from God himself." The effect of this startling and powerful outburst was very great; the spectators and most of the members of the council were electrified and awed. In the afternoon Mr. Beecher replied to the imputation contained in a letter that Plymouth Church had not courted open investigation. With a voice broken by emotion, he said that both himself and his church had spent so much time in courting investigation, and engaging in investigation, that he had come to care little for the opinions of anybody, so long as God and his mother knew how it was.

—*Edinburg Daily Review:* Missions in India.—Last night an address on this subject was given in the Barclay Church by Captain Oldham, of the Royal (late Bombay) Engineers, to a goodly audience. The Rev. J. H. Wilson presided. Captain Oldham, in an easy and interesting manner, spoke at the outset, of the extent to which missions have grown in India of recent years, there being now upwards of 600 missionaries there, and upwards of 30 missionary societies. He went on to describe the different missions on the western side of India, particularly those in Bombay, with which he was personally acquainted. In giving some details regarding these he referred incidentally to the work of the Jesuits, who have the largest and most efficient university training institution in Bombay, and who are pushing education into the various large towns of Western India. They are doing more work, indeed, in Bombay than is being done by the three Protestant missionary training institutions. In the heart of the city the Gospel is scarcely preached, the mission churches and houses being for the most part established in the outskirts. In passing, Captain Oldham referred to the recent visit of the Rev. A. N. Somerville to India, and said his great work has been the establishment of Young Men's Christian Associations in all the large towns, and this is spreading to the smaller towns. In Bombay there is a flourishing Young Men's Christian Association, which, for spiritual life and vigour, he had seen none in this country to excel. He spoke next of the career and work of several missionaries in Bombay, amongst whom he mentioned Dr. Macdonald, Mr. Bowen, Mr. Norton, and the Rev. Mr. Taylor, of California. Since Mr. Taylor came to Bombay five years ago, the most marvellous results in conversions and Christian work have taken place. In Bombay, in Calcutta, in Madras, and in other principal towns Methodist churches are springing up under his instrumentality, and they are working churches in the real sense of the word, every member doing something to spread the gospel. On Mr. Taylor's invitation, twelve missionaries went out from America, without money, with no prospect as to salary, but with firm faith in the Lord's help, and they are now ministers of flourishing churches in India. At the close, Captain Oldham made an appeal to young men to go out to mission work in our great eastern empire.

Friday, March 24.

—The str. *Assam*, with English mails, left Aden for Bombay Wednesday, 11 p. m.

—Deaths last week, 649. By small-pox, 270.

—*Times of India:* "At the Small Cause Court on Monday last, before Mr. Gunputrao Bhasker, Acting Third Judge, a case came on for hearing in which a Parsee convert named Jeejeebhoy Jeevajee sued Messrs. P. Peterson and Dhunjeebhoy Nowrojee, the executors of the last will and testament of the late Dr. Wilson, to recover the sum of Rs. 200, being the amount of his wages as librarian to the late Dr. Wilson.

The plaintiff, in support of his claim, produced a piece of paper which he alleged to have been in the handwriting of the late gentleman. The paper was dated the 28th November 1875, and it stated that a sum of Rs. 200 was due to the plaintiff, and was promised to be paid in a day or two.

Mr. Pollock (Messrs. Macfarlane and Pollock) disputed the claim, and produced two witnesses to prove his case.

Miss Taylor was then examined, and she admitted that the document produced in court was in the handwriting of the late Dr. Wilson, but the date was not in his handwriting, as he (Dr. Wilson) never dated any documents in figures, but wrote the day, the date, and the month of execution in full.

Mr. Shapurjee, who was also examined on behalf of the defendants, proved that the late Dr. Wilson was not in a position to write on the day the receipt was passed, as he said that gentleman was on that day too ill to attend to such work. He died three days after that date. He (Mr. Shapurjee) also stated that had Dr. Wilson written at all, he could not have done it without his knowledge, as he was in attendance on him.

His Honour, in giving judgment, observed that the plaintiff had committed a gross forgery by altering the date, and the figure of Rs. 10 to Rs. 200, which seemed to him to be the case. He therefore gave judgment for the defendants with costs, and certified Rs. 15 as the solicitor's costs.

Mr. Pollock then moved that the document be impounded, as he intended bringing a criminal action for forgery and perjury against the plaintiff.

The plaintiff in the above suit appealed against the decision before the full Court on Tuesday last consisting of Mr. J. O'Leary, (the Chief Judge,) and Mr. Gunputrao Bhasker, and filed a long affidavit.

His Honour the First Judge dismissed the appeal, remarking at the same time that if the case was heard by him he would have undoubtedly given the plaintiff in charge of the public prosecutor.

—*Christian Advocate:* "We have already announced in brief the withdrawal from the Baptist denomination of Dr. Behrends, the able and eloquent pastor of the first Baptist Church in Cleveland, O. He preached his farewell sermon, to the deep regret of his congregation, January 30. He resigns his charge exclusively upon a change of views in regard to the sacraments of the Church, heartily indorses open communion, and does not accept the belief that immersion is the only scriptural mode of baptism. In his letter of withdrawal he says:

"'I have found myself growing more and more out of sympathy with the prevailing and dominant policy on the communion question, which dissent is treated as serious disloyalty, and a fair public hearing is emphatically and universally refused, until my self-imposed silence, in the face of unrestrained assault upon my brethren and myself in public gatherings, at social feasts, in ministerial conferences, on the platform, and through the press, has become practically unendurable, and almost a wrong at the bar of my conscience.'"

—*Chicago Advance:* "The Baptist ministers' meeting of New York and vicinity is probably the largest of the denomination, and certainly is as able and representative a body of Baptists as there is in America. It has had two heated sessions, consuming two entire Mondays, on the close-communion question. Rev. Dr. Armitage introduced a resolution re-affirming the well known views of the denomination on this subject. It was passed almost unanimously of course. But the fact of the debate and the heat remains! Such resolutions remind us of the resolutions unanimously adopted by the Whig and Democratic parties in order to suppress the anti-slavery discussion in the year of compromise. They only smothered the flame for a moment. The fire was still there. No passing of resolutions can keep the great and noble Baptist body from being lifted out of that close-communion rut. The necessity of such a discussion upon a minor point of church administration in these times of refreshing from on high is a sad one. Brethren, we need your help in the more exalted work to which all Christians are now so impressively called."

—*Bombay Gazette:* "The statue which has been erected by public subscription to commemorate the widely extended philanthropy of Sir Cowasjee Jehangier, has recently been placed in its permanent position in the Convocation Hall of the University, where the formal ceremony of unveiling was performed yesterday evening by the Hon. James Gibbs. The statue is of pure white marble, and is the work of Mr. Thomas Woolner. The effigy represents a much younger-looking man than those who have known the original of late years will remember him, having been executed from a photograph of Sir Cowasjee, taken when he was in the prime of life. The position of the statue is on the left hand side of the entrance door, and the worthy knight is represented standing erect, with his hands crossed in front and facing straight the hall. The figure is clothed in the Parsee ceremonial full-dress, viz.—a plain white gown with band and tall hat. This is the first statue that has been placed in the hall, and looks,—not out of place, but a trifle peculiar in its solitary position. The appearance of the hall would be greatly enhanced by a corresponding figure on the other side, and all round are favourable positions in which monuments of many prominent Bombay citizens, past and present, may be placed, to the honour of the town, and with the effect of greatly enhancing the beauty of the already very handsome building in which convocations of our University are held."

—With reference to the "Moplah outbreak," the Calicut correspondent of the *Madras Times* telegraphs as follows:—"Twenty-four dacoities have taken place within the last two months at Angadipuram. Moithoonie, the ringleader, and fourteen others, have been apprehended. Mr. Winterbotham has arrived."

Miscellany.

A Class-Meeting Incident.—The *Pacific Christian Advocate* has an interesting account of a remarkable incident which transpired at the Friday-night class in the Taylor-street Methodist Episcopal Church, Portland, Oregon. Among those present were two converted gamblers and ex-saloon-keepers, who gave in a clear and unmistakable statement of their intention henceforth to serve the only living and true God. One of the men presented the leader of the class with a well-worn dice-box and the dice, stating that for thirty years he had owned that box, and had become so expert in the use of it that he could actually beat a game in which loaded dice should be used while he would use honest dice. A visible impression was made as he handed over this implement of his calling for so many years, stating that he had never failed when he needed money, but now he had found a better way, and proposed to place himself in the hands of the Lord in the future. Opposite these two (one of whom has been serving the Lord for about three months) sat two Christian ladies, who, in the days of crusade, had prayed in the saloons of these same men, that God, "in his own way, but in some way," would bless them, and lead them to see the error of their way. Unexpectedly to them they were brought face to face with these men, who have acknowledged that they have never gotten clear of the voices of the crusaders, or of their prayers and songs. It was a precious meeting; the faith of all was increased, and the belief was strengthened that God is working mightily in the hearts of sinners in Portland.

York, Pa.—A correspondent, writing from this place to the New York *Witness*, says:—Rev. E. P. Hammond came to this city last Wednesday. As it was announced he could only remain a week, the Christians and ministers took hold at once to pray and labour most earnestly for the salvation of souls; and it is no exaggeration to say that now, after five days, over 400 people, young and old, profess to have been converted. The ministers all declare they have never seen anything like it. Sinners have flocked to Christ as "doves to their windows." The two Lutheran ministers, with others of nearly all denominations, have thrown their whole souls into the work. The committee have fitted up a large building for the meetings, as there is no hall or church that can be found large enough to hold the crowds. One young man stood up last night and said the night before he was a scoffer, and went out of the house cursing Mr. Hammond for having asked him if he loved Jesus. The next morning he could not leave his room till he cried to God for mercy. He believes he is now converted, and is determined to live for the Lord.

Selections.

THE DUTY OF BEING LOVABLE.

"A NEW commandment I give unto you, that ye love one another."

If my neighbour finds it as hard to love me as I do to love him, I am sorry for him. Christ's words mean something more positive than the quiescent good-will which wishes no harm, and in an emergency would do a kindness. But if there is nothing lovable in a person, how can you love him, except in this negative, benevolent spirit? Christ loved us in our "low estate," and His children should thus love one another. So the loyal Christian enlarges his heart and broadens his sympathies to live out the spirit of his Master. Yet human nature asserts itself. Antagonistic temperaments recoil from each other. Good people are often very disagreeable. Coarse manners and coarse tastes are repulsive though found in the Church. Tiresome people are bores, even if Christians. Our nerves are tortured, our sensibilities shocked, and our temper exasperated by brothers and sisters in the Church. There are some who act as if they did not want you to love them. *To be let alone* is all they want. How shall we have tenderness, and sympathy, and warm affection when the heart does not find anything to fasten on?

Christ's "new commandment" must have a reflex meaning. If we are required to love, it is implied that we make ourselves lovable. Are we not to soften the asperities of our temper, "round the sharp knobs of character," change the repellent manners into genial approachableness, and sweeten the severities of our virtues so that our condemnation of another's wrong shall be sorrowful rather than uncomfortable to others; to check the indulgence of personal peculiarities which may be even more disagreeable than faults, and to cultivate those graces of heart and manner which make our presence a pleasure to others? Are we not to exercise ourselves continually in active, generous service, using all our faculties and opportunities in such a way that others can always believe in us, finding us an inspiration, strength, and joy? Sir Phillip Sydney speaks of

> "A sweet attractive kind of grace,
> A full assurance given by looks,
> Continual comfort in a face,
> The lineaments of gospel books."

If we were all seeking to grow into the likeness of Christ, in little things as well as in great, this brotherly love would spring spontaneous in the heart, and we should find continual comfort in each other's faces.

I read the "new commandment" again, and underlying the familiar words I seem to see the corresponding precept: "Be lovable to one another." I look across to my neighbour over the way, and in striving to be lovable myself, lo! I find him so. Has

he, too, been studying the lesson, or are my eyes just opened to see the good in him? Possibly we shall find it easier to love our neighbour than to be always deserving of his love. (*Christian Age.*)

HOW THE SCHILLER WAS LOST.

Some people seem inclined to put all the blame upon the liquor-seller, and little upon those who drink, but we see no reason to excuse either. The awful calamities and woe that result from intemperance are wholly beyond estimate. Some months since more than three hundred souls were lost by the wreck of the Schiller in the English Channel. Judge Nathan Crosby, of Lowell, who lost a daughter and grand-daughter by this disaster, in a letter to the *Globe*, writes thus:—"The judgment of the court is 'that the entire neglect of the precautions laid down for navigators when approaching Scilly was the sole cause of this terrible judgment!' It was well for the captain that he shared the fate of his innocent, helpless passengers." Now, why did not the captain cast his lead and ascertain, as he might have done by sounding and by his chart, his exact position after the fog set in, and under his expectation that he was very near Scilly? What had made him obvious? What had weakened his care or made him foolhardy? How were he and his officers deprived of the nautical culture of their lives? The awful and disgraceful truth is, there had been a social spree upon that ill-fated ship that afternoon and evening, which is sufficient to account for all the neglect, confusion, the suffering, and loss of life of that dreadful hour. Mr. Stern, of New York, a saved passenger, said to the *Herald* correspondent: "Many of the crew and passengers were intoxicated, one of the officers having celebrated his birthday that evening." One of the Schiller's officers informed the correspondent of the London *Standard* that "many persons on board the steamer were drunk when she struck, and that several firemen and many steerage passengers lay helpless until they were swept away by the waves." A gentleman lately in Paris says, "The birthday celebration is spoken of there freely as accounting for the accident." Mr. Stern says, "There was a fearful state of excitement and confusion on board"—of course. The noise and violence of a few drunken men under the alarm would paralyse the efforts of the sober and judicious men who might be trying to aid such plans of escape as the captain had ordered, or under-officers had conceived available. It is said an officer was assigned to each boat, and why then was only one of the eight successfully launched, and why was that one allowed to leave the ship with only three sailors in it? There were eight boats, capable of carrying more than 500 persons, and yet only three of them reached land, with fifteen persons only in them. Of the forty-three persons saved, only fifteen passengers are named, while eight officers and twenty of the crew were saved! Alas alas! what practical security does the travelling, public gain by improved mechanism, by the safeguards of science, by sailing charts, by rules and regulations—if the great demoraliser, social drinking, is allowed to come in and make all valueless?—*Congregationalist*, Boston, United States, 19th August, 1875.

MESSRS. MOODY AND SANKEY.

MR. MOODY IN FLORIDA.

Two weeks ago we announced that at the close of the Philadelphia Convention Mr. Moody was obliged to leave for the South, the delicate health of his little son having necessitated his sojourn in a warmer climate. Mr. J. Sabine Knight (who was labouring among the freedmen at Jacksonville, Florida, when Mr. Moody, with his family, paid a brief visit to that town) has kindly sent us local papers which contain full particulars of a service held by Mr. Moody. We extract the following:—

No sooner was it announced that Mr. Moody was coming to Jacksonville, than almost every person in the city expressed a desire to hear him preach, and when the evangelist did arrive, a committee was at once formed to solicit his appearance before the people. Mr. Moody, although here only for a few days, to leave his son in our balmy climate for a restoration to health, was too deeply interested in his good work to decline the invitation. Last evening, at Metropolitan Hall was the place, and half-past seven the hour appointed for the meeting. As early as half-past six people began wending their way towards the hall, and by seven o'clock the building was full, every inch of standing-room being taken. The dressing-rooms on either side of the stage were filled, and the stage itself crowded. One-half the audience, which numbered nearly a thousand, were men—a larger proportion than usual at such gatherings.

Mr. Moody delivered his well-known and effective sermon from Luke iv. 18, and the reports say that at the close about thirty of the audience rose for prayer. One of the local papers adds:—

"We trust and believe that his sermon in Jacksonville will do much good, and if followed up by a combined effort on the part of all the churches, might, under God, result in a remarkable revival of religion; for though Mr. Moody goes away, the Spirit of God, without whose influence he would be but a shorn Sampson, will abide with us, and, if we work in the proper spirit, grant large and glorious results."

MEETING OF CONVERTS AT PHILADELPHIA.

Mr. George H. Stuart, of Philadelphia, thus describes this meeting, held on the 4th inst., in a despatch to the New York *Witness*:—

Messrs. Moody and Sankey's farewell meeting for young converts, held in the great Depôt building this evening, was a grand success. Every seat in the vast audience-room was filled, the front part of the house being occupied with the young converts, reaching some 3,000 to 4,000, to whom tickets had been issued on personal application. About 150 pastors of city churches, judges of the Supreme Court, and other eminent citizens, representing nearly every position and calling, were upon the platform. It is probable that at none of the meetings has there been present a more intelligent and appreciative audience.

Mr. Moody made a most appropriate and effective address to the young converts, and his parting word of advice and farewell produced a profound impression, while Mr. Sankey's closing song of praise melted the audience to tears. After the Benediction was pronounced, multitudes remained in and about the building, reluctant to withdraw from a place endeared by so many remarkable associations, and a scene of the greatest religious meetings ever held on this continent.

WITH THE STUDENTS AT PRINCETON COLLEGE.

On Saturday and Sunday, the 5th and 6th inst., Messrs. Moody and Sankey held services at Princeton, mainly for the students at Princeton College, where a remarkable religious movement is in progress. There does not appear to have been any obstacle thrown in the way of the evangelists, as was the case at the English college of Eton.

The *Witness* says:—

The rival influence at work among the students is one of notable power. The movement is of recent origin. While Messrs. Moody and Sankey were in Philadelphia the students indicated to President McCosh their very general desire that the evangelists should be invited to spend a day at the College. The Doctor gladly undertook to extend the invitation. Visiting the gentlemen at Philadelphia, he obtained from them a promise that they should spend the "Day of Prayer for College" at Princeton. Mr. Moody, however, having to go to Florida, was unable to fulfil his engagement.

That an extraordinary condition of spiritual awakening is prevalent, was at once manifest last night, when hymn after hymn was given out and caught by the waiting multitude, to pass the time until Mr. Moody should arrive. And the vigour and enthusiasm with which the melodies were rendered betokened a more than superficial acquaintance with the "Sacred Songs and Solos."

"Come, Thou fount of every blessing" was the opening hymn, Mr. Sankey leading at a portable organ. After prayer by one of the clergy, Mr. Sankey sang the "Ninety and nine" with his accustomed effect. It was listened to in intense silence.

Mr. Moody said he would take a subject rather than a text. He understood that there had been quite a religious awakening in the place, and no doubt many were asking the question, "Why should I be interested in the Son of God?" For this reason he wished to speak to them upon "What Christ is to us."

From this text Mr. Moody delivered a very earnest and appropriate discourse, which was listened to by the students with deep interest.

SUNDAY'S MEETINGS.

Mr. Moody was announced to speak to the students at nine this morning. At that hour the apartment was densely crowded with young students to the number of about five hundred.

Mr. Moody read Rom. iii. 10-22, and proceeded to preach his well-known discourse on "For there is no difference." The series of happy illustrations which will recur to our readers, with which he is wont to make clear the equality of mankind before God, the depravity of his nature, and his need of some means to bring him out of condemnation, were quickly apprehended, and well appreciated by the students. If professors and students seem all intellect, under Mr. Moody's spell they quickly betray that they have tenderest hearts. Grey-browed dignitaries wept today with the youngest freshmen. When, at the close of his exhortation, Mr. Moody requested such as desired to be remembered in prayer to rise, fifteen students, regardless of any presence, responded; and when he wished the Christians in the room who desired to be endued with more consecration to rise also, the audience seemed to spring to their feet *en masse*, the merest fraction retaining their seats. Surely the Lord is working here, and moving in his might.

At half-past three, Mr. Sankey, with Messrs. Stuart and Cree, of Philadelphia, entered. Mr. Stuart announced that in consequence of indisposition Mr. Moody would be unable just then to participate. He asked Mr. Sankey to take charge of the meeting until Mr. Moody should arrive in case he should be able to attend.

Mr. Sankey gave out the hymn, "I need Thee every hour," which was sung by the audience standing. Prayer was offered by Dr. Aiken.

Mr. T. K. Cree, of Philadelphia, gave some account of the work and the harvest in that city, comparing the numbers that thronged the Depôt with the present gathering, to afford some realization of the magnitude of the former. He proceeded to speak upon the utility of the inquiry-room and the value of individual effort, urging the people of Princeton to make use of these most important means of influence. He gave a number of practical hints to further the success of any such measures, and closed with an appeal to the unconverted.

Other speakers followed; but Mr. Moody was unable to be present at the afternoon meeting.

COMMENCEMENT AT NEW YORK.

Just as we are going to press we receive long accounts of the opening services in New York, the details of which we must postpone till next week. The *Witness* of the 8th inst. says:—Messrs. Moody and Sankey began their labours in this city last evening, in the Hippodrome, and the first meeting was all that the most hopeful could anticipate. A work of revival has evidently been commenced, from which the best results may be expected. A number of circumstances unite to make the earnest, faithful, personal presentation of the Gospel message greatly needed and particularly acceptable at this time in this mighty centre of human activity.

MEMOIRS OF CHARLES G. FINNEY.*

[The autobiography of this remarkable American evangelist, who died lately, has just been published in this country by Messrs. Hodder and Stoughton, under special arrangement with the officers of Oberlin College, who issue the American edition. In these days of widespread religious awakening this volume will be received and read with extraordinary interest. Both in the manner of his conversion and in the wonderful work that the Spirit of God accomplished through him during a long and active life, the history of this man appears almost as unique in modern times as was that of the great Apostle of the Gentiles in the early days of the Church. We cannot, within the ordinary limits of our space, give our readers a fair idea of the intense and thrilling interest of this volume. We give the chapter containing his conversion, because we consider it the key to all his after-life of usefulness. Through the burning pages of this book, Mr. Finney, we trust, being dead, will yet speak to the hearts and consciences of a much large audience even than were reached by his living voice.]

On a Sabbath evening in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. But as I was very busy in the affairs of the office, I knew that without great firmness of purpose I should never effectually attend to the subject. I therefore then and there resolved, as far as possible, to avoid all business, and everything that would divert my attention, and to give myself wholly to the work of securing the salvation of my soul. I carried this resolution into execution as sternly and thoroughly as I could. I was, however, obliged to be a good deal in the office. But as the providence of God would have it, I was not much occupied either on Monday or Tuesday; and had opportunity to read my Bible and engage in prayer most of the time.

But I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, whether they thought this or that in regard to myself; and I had in fact been quite singular in attending prayer-meetings, and in the degree of attention that I had paid to religion, while in Adams. In this respect I had been so singular as to lead the

* "Memoirs of Rev Charles G. Finney." Written by himself. 10s. 6d *Hodder and Stoughton.*

church at times to think that I must be an anxious inquirer. But I found, when I came to face the question, that I was seeking the salvation of my soul. When I prayed I would only whisper my prayer, after having stopped the key-hole to the door, lest some one should discover that I was engaged in prayer. Before that time I had my Bible lying on the table with the law-books; and it never had occurred to me to be ashamed of being found reading it, any more than I should be ashamed of being found reading any of my other books.

But after I had addressed myself in earnest to the subject of my own salvation, I kept my Bible, as much as I could, out of sight. If I was reading it when anybody came in, I would throw my law books upon it to create the impression that I had not had it in my hand. Instead of being outspoken and willing to talk with anybody and everybody on the subject as before, I found myself unwilling to converse with anybody. I did not want to see my minister, because I did not want to let him know how I felt, and I had no confidence that he would understand my case and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, or with any of the Christian people. I was ashamed to let them know how I felt, on the one hand, and on the other I was afraid they would misdirect me. I felt myself shut up to the Bible.

During Monday and Tuesday my convictions increased, but still it seemed as if my heart grew harder. I could not shed a tear, I could not pray. I had no opportunity to pray above my breath, and frequently I felt that if I could be alone where I could use my voice and let myself out, I should find relief in prayer. I was shy, and avoided, as much as I could, speaking to anybody on any subject. I endeavoured, however, to do this in a way that would excite no suspicion in any mind that I was seeking the salvation of my soul.

Tuesday night I had become very nervous, and in the night a strange feeling came over me as if I was about to die. I knew that if I did, I should sink down to hell, but I quieted myself as best I could until morning.

At an early hour I started for the office. But just before I arrived there something seemed to confront me with questions like these: indeed, it seemed as if the inquiry was within myself, as if an inward voice said to me, "What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavouring to work out a righteousness of your own?"

Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvellous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fulness of the atonement of Christ. I saw that his work was a finished work; and that instead of having, or needing, any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part was to get my own consent to give up my sins, and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented himself before me as my God and my Saviour.

Without being distinctly aware of it, I had stopped in the street right where the inward voice seemed to arrest me. How long I remained in that position I cannot say. But after this distinct revelation had stood for some little time before my mind, the question seemed to be put, "Will you accept it now, to-day?" I replied, "Yes; I will accept it to-day, or I will die in the attempt."

North of the village, and over a hill, lay a piece of woods, in which I was in the almost daily habit of walking, more or less, when it was pleasant weather. It was now October, and the time was past for my frequent walks there. Nevertheless, instead of going to the office, I turned and bent my course toward the woods, feeling that I must be alone, and away from all human eyes and ears, so that I could pour out my prayer to God.

But still my pride must show itself. As I went over the hill it occurred to me that some one might see me and suppose that I was going away to pray. Yet probably there was not a person on earth that would have suspected such a thing had he seen me going. But so great was my pride, and so much was I possessed with the fear of man, that I recollect that I skulked along under the fence till I got so far out of sight that no one from the village could see me. I then penetrated into the woods, I should think, a quarter of a mile, went over on the other side of the hill, and found a place where some large trees had fallen across each other, leaving an open place between. There I saw I could make a kind of closet. I crept into this place and knelt down for prayer. As I turned to go up the woods I recollect to have said, "I will give my heart to God, or I never will come down from there." I recollect repeating this as I went up—"I will give my heart to God before I ever come down again."

But when I attempted to pray I found that my heart would not pray. I had supposed that if I could only be where I could speak aloud without being overheard I could pray freely. But lo! when I came to try I was dumb—that is, I had nothing to say to God; or, at least, I could say but a few words, and those without heart. In attempting to pray I could hear a rustling in the leaves, as I thought, and would stop and look up to see if somebody were not coming. This I did several times.

Finally, I found myself verging fast to despair. I said to myself, "I cannot pray. My heart is dead to God, and will not pray." I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try, I found I could not give my heart to God. My inward soul hung back, and there was no going out of my heart to God. I began to feel deeply that it was too late; that it must be that I was given up of God and was past hope.

The thought was pressing me of the rashness of my promise, that I would give my heart to God that day or die in the attempt. It seemed to me as if that was binding upon my soul; and yet I was going to break my vow. A great sinking and discouragement came over me, and I felt almost too weak to stand upon my knees.

Just at this moment I again thought I heard some one approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly made to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God took such powerful possession of me, that I cried at the top of my voice, and exclaimed at the top of my voice that I would not leave that place if all the men on earth and all the devils in hell surrounded me. "What!" I said, "such a degraded sinner as I am, on my knees confessing my sins to the great and holy God, and ashamed to have any human being, and a sinner like myself, find me on my knees endeavouring to make my peace with my offended God!" The sin appeared awful, infinite. It broke me down before the Lord.

Just at this point this passage of Scripture seemed to drop into my mind with a flood of light: "Then shall ye go and pray unto Me, and I will hearken unto you. Then shall ye seek Me and find Me, when ye shall search for Me with all your heart." I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, though I do not think I had ever read it. I knew that it was God's word, and God's voice, as it were, that spoke to me. I cried to Him, "Lord, I take Thee at thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou hast promised to hear me."

That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in the text, "When you search for Me with all your heart." The question of when—that is, of the present time—seemed to fall heavily into my heart. I told the Lord that I should take Him at his word; that He could not lie; and that therefore I was sure that He heard my prayer, and that He would be found of me.

He then gave me many other promises, both from the Old and New Testament, especially some most precious promises respecting our Lord Jesus Christ. I never can, in words, make any human being understand how precious and true those promises appeared to me. I took them one after the other as infallible truth, the assertions of God, who could not lie. They did not seem so much to fall into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind, and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.

I continued thus to pray, and to receive and appropriate promises for a long time, I know not how long. I prayed till my mind became so full that, before I was aware of it, I was on my feet and tripping up the ascent toward the road. The question of my being converted had not so much as arisen to my thought, but as I went up, brushing through the leaves and bushes, I recollect saying with great emphasis, "If I am ever converted, I will preach the Gospel."—(*Christian.*)

ALL-DAY MEETING IN GLASGOW.

An all-day meeting was held in Glasgow on Monday, the 7th inst., to commemorate the visit of Messrs. Moody and Sankey to that city. The meeting was held in Ewing-place Church, from twelve to four o'clock.

REPORTS.

From twelve to one, Major Cole presided. After the opening exercises, a minister from the Waldensian Church gave a very interesting account of the work of the Lord in Italy. He referred to the fact that the Bible, which had been so long withheld from the Italians, is now sold from the Alps to Sicily. Christ crucified is preached to 2,100 communicants; still the ground is very hard, and evangelists are often very much discouraged.

A minister from Turkey gave a report of Gospel work among the Mohammedans. The difficulties with which they have to contend are very great, and the persecution to which the converts are subjected cruel in the extreme, many of them being sent into exile upon profession of their Christianity.

Rev. Mr. Thornton gave some very cheering news from Lower Canada as to work among the Papists there through Father Chiniquy.

Mr. Miller spoke of the work among the beggars in Rome. Mr. M'Farlane dwelt on the efforts at the Drill Hall.

Mr. Milne gave an account of the work in which the young men are engaged, one department of which is the Saturday Evening Rescuing Band. After prayer they go out into the streets and invite young men to the meetings, the notices of which are printed on a small slip. He mentioned the case of a young man who was lately converted, and was most anxious to do something for Christ; they gave him a district to work in the way referred to. He started to his district, and was met by two of his former companions, who, seeing him handing the slips, said, "Poor fellow! has he not come down?" thinking he was delivering shop-bills. However, he spoke to them, and so impressed were they, that he left off distributing his slips, and went home with them for prayer, &c.

Major Cole mentioned a very interesting case in connexion with the meetings held by him. A man had attended the meetings, and although he had been a professor, yet he had never really known the simple truth. He became very anxious, and one night waited to speak to Major Cole, but was kept back, being rather timid; and he went away under deep conviction, and felt so miserable and wretched that he thought of drowning himself, when the words, "To him that overcometh," &c., were brought home to him, and light entered his soul.

During the second hour Mr. A. Allan presided, the subject being

NOONDAY PRAYER-MEETINGS.

He read a number of promises from Scripture bearing on the subject of prayer, and also read Mr. Moody's suggestions as to conducting a prayer-meeting. Various remarks which had been handed in were read.

Major Cole thought that the prayer-meetings might be advertised at the railway-stations, and in the restaurants and tramway-cars.

Rev. J. H. Wilson, of Edinburgh, said that reading a passage from the Bible now and then might be much blest. He mentioned the case of a foreman in Edinburg, who was at a prayer-meeting there when that was done; he was so struck by it that on reaching home he commenced to search the Word for the passage, his wife assisting him. They could not find it, and came to him to tell them where it was.

After various other remarks, the hour was brought to a close by singing "Keep prayer at the door."

The hour from two to three was devoted to the consideration of

WORK AMONG THE YOUNG.

Rev. J. H. Wilson, of Edinburgh, presided. He said the most important part of Christian work was among the children; if that part of work is done it will tell on all other departments of God's work. Speaking to those who labour among the young, he said they should not only labour to instruct them, but they should look for their conversion.

Rev. Dr. Marshall Lang said that nothing Christian workers could do would ever take the burden from parents. Our Sunday-school work could only take its right place when the home—the right place for instruction—had taken its place.

Rev. Ross Taylor said the very best men and wo-

men in our churches should be the teachers of the young.

Rev. Mr. Stewart thought teachers should study the circumstances and differences in which the children are placed in their homes, write letters to them, arrange to have a walk with one now and then, and get into personal contact with them.

Mr. Quarrier referred to the home influence of many in our large city who never go to a place of worship, and who had no interest in the spiritual welfare of their children. We have ignorance, vice, and immorality abounding, and if this tide is to be stopped we must begin with the children.

Rev. Dr. Somerville spoke to grandparents and those farther advanced in years. He invited them to be full of love, and let their countenances shine around them, that the young people may see that religion made them happy. It would perhaps allure them to enter on the narrow way that leads to eternal life.

THE CLASSES STILL UNREACHED

formed the topic of the last hour.

Rev. J. Macpherson, of Dundee, presided. Speaking of the work among the lower classes, he instanced the breakfasts for the poor, district visitation, &c. He told of a lady in Dundee who, although very delicate, visited some of the lowest parts of the town. She was often insulted, and on one occasion a man chased her with a large knife in his hand. She still visited them, and at last she had the unspeakable joy of seeing this whole family brought to Christ, clothed and in their right minds. He advocated open-air preaching, and greater earnestness on the part of ministers. He referred to three lions in nearly every preacher's way: viz., the lion at the closet door—sloth, little prayer; the lion at the pulpit door—the fear of man; and the lion at the parlour door—(as Dr. Chalmers called it) "cursed delicacy."

Rev. Mr. Fullarton gave some interesting but sad cases of work among the masses.

Rev. Mr. Riddle spoke as to the need of every individual Christian being up and doing. The upper as well as the lower classes need to be reached, and this was only to be accomplished by every Christian doing something in his or her position. He related the case of a poor seamstress who gathered a few of the neighbours into her little room and read the Word and explained it.

After remarks by several other speakers, this interesting Conference was brought to a close by Dr. A. A. Bonar pronouncing the Benediction.

Major Cole writes on the 10th instant:—This is the most blessed week we have had here. Drawing-room meetings in the afternoon among the young ladies are much blessed. The meeting last night in Wellington Palace was glorious. One lady worker had about twenty anxious souls to deal with; another had about ten. Scores of workers were busy in other inquiry-rooms, and over the main hall and in the galleries, leading seeking souls to the Lamb of God.

The theatre, with its three galleries, last Sunday was crowded, and precious results. An overflow-meeting was held in a church near by.

A correspondent writing on Saturday last says:—This being the week of prayer for young women, special efforts have been made on their behalf. Seats were reserved for them in the theatre on Sabbath evening, and in Wellington Hall, Commercial-road, where Major Cole's meetings have been held during this week. The number of inquiries at these meetings has been very large, and there seems to have been much impression. Two meetings for young ladies were also held at the west-end, addressed by Major Cole and Capt. Oldham, Mrs. and Miss Cole assisting in the singing. On Friday evening Major Cole held a meeting at Crosshill, and he purposes continuing meetings on the south side of the river next week.

THE BIBLE IN ANDALUSIA, AND WHAT IT WROUGHT.

Mr. Thomas H. Gulick sent to the *Missionary Herald* the following narrative:

Through the influence of a few Bibles, the gospel has taken root remarkably in Yznatoraf, near Baeza, in Andalusia. I have lately met the man who is the founder and leader of the church in that village. He is an uneducated, labouring man, about forty years old, can just read and write, and is not fluent as Spaniards generally are. But he has stored his mind with Scripture, of which he can quote much and accurately, and he seems to be devoted to his newly-found Saviour and his cause.

This is what he says of his conversion: In March, 1872, he bought a Bible, and shut himself up in his house to read it. For three days, from morning till evening, he continued reading. When he came to the second commandment he was thrown into a great agitation. He had received from his ancestors two sacred images, four feet high, and he was accustomed to repeat his prayers before them. One represented God, the other St. Joseph. "Wife," he said, "it is wrong; I must destroy these images." His wife was terrified, and protested, and he took no further action then, but returned to his reading. When he had read Isaiah xliv. his resolution was fixed. He rose early in the morning, removed his images to the backyard, placed them before him, took his axe, and knelt to ask for guidance in this crisis of his life. "O God!" he prayed, "if they are deceivers, and I am to destroy them, make it known to me." At once he felt that he had received his answer. He rose from his knees, down came the axe, and the images were soon reduced to kindling wood. Alone he had taken the decisive step; the Rubicon was crossed.

If his neighbours had then known what he had done, his life would have been in danger. His position required much faith and courage, and they seem to have been given to him, notwithstanding the small light he then had. But after taking this step, he says, light and joy came pouring into his mind and heart—one more fulfillment of the promise that he who does God's will shall know of the doctrine.* Now persecution began. He held some village office, and his brother officials said, "Give up that pestilent book which is making you mad, and by which you are making others mad." He had already begun to preach the gospel from house to house, in the streets, and in the fields. They finally told him he must give up his office or the book. He gave up the office without hesitation, and now troubles thickened. As everybody turned against him, he found it very difficult to win the daily bread necessary for his wife and four children. Then two of his boys died of small-pox. The parish priest declared from the pulpit that it was a judgment from Heaven. Then his friends combined in urging him to give up the fatal book; but only to meet his firm refusal. Next they tried money—equally in vain. "What!" he said, "shall I sell my Saviour for a price!"

At last a change came. His neighbours perceived that there was a new spirit in their midst, and they began to respect him. He held meetings, and some of his friends were converted. The villagers began to wonder how he knew so much. The priests having failed to accomplish anything by denunciation, came and argued with him; but his appeal was always to the word of God, which they were unable to withstand. Then a general persecution broke out, and about five yielded to the storm. "This," he says, "was the worst trouble of all. I went out into the fields, fell upon my face and wept, and prayed, 'O Lord, suffer not thy Church to be destroyed;'" So he supplicated for hours, and returned to his home believing that his prayer would be answered. And so it was. The faith of many increased, while the persecution decreased, and there is now a small but compact body of believers in Yznatoraf.

THE CONVERSION OF A NATIVE MINISTER.

I heard from his own lips, while sitting at his table—his wife being present, and a missionary interpreting to me sentence by sentence as he spoke—an account of the wonderful way in which God brought him out from the midst of the heathen darkness, and made him, what he remains to this day, a true minister of God's word. He was originally a fireman superintending some government works on the river Godavery. The English officers of engineers who had the conduct of these works were some of them Christian men. One of these gentlemen was in the habit of meeting some of the native officials every day, and reading to them the word of God. At last this gentleman left the place; but before doing so he gave this man a Bible, and it was thankfully accepted. After the officer had left, the man took out that Bible, and under the providence of God his eye fell on the sixth chapter of the Gospel of Matthew, and our Lord's directions concerning prayer, and the Lord's prayer itself struck him very much as being very different from anything he had heard read before, and as being evidently true. He at once began to act upon these instructions of the word of God in secret. He felt at first that to become a Christian would be degradation, and that natives of high caste, like himself, would be sure at once to discard him. In order to avoid notice, he retired to one of the locks of the canal, and there, day by day, he read his Bible and prayed to his Heavenly Father in secret. The officer who gave him the Bible having returned, he told him that he had made up his mind to be a Christian, and asked him to let him be baptized. He was told that that was impossible, there being no missionary within a hundred miles; but he gave him a month's leave of absence to go to Masulipatam. He went there, his wife being with him, and received baptism. Then came the difficulty between husband and wife. The man urged the woman to adopt his new religion, but she stubbornly refused. She showed such opposition that at last, the day before that appointed for his baptism, he told her plainly that if she were so unwilling to join him in his new religion, he would leave her, and she might go home to her friends and family, and at the same time he knelt down and earnestly prayed to God that he would be graciously pleased to change her heart. The prayer was heard, and she also agreed to receive the same holy sacrament.—*Quarterly Token.*

* At a prayer-meeting which our friend attended in Madrid, we were discussing how Christians could best find light on difficult questions. He immediately quoted James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," together with the three following verses.

THE BIBLE IN OLDEN DAYS.

BY ANDREW JAMES SYMINGTON.

When Tyndale translated and printed the New Testament at Wörms, the precious volume was brought over thence to London, Norwich, and Oxford, concealed in bales of merchandise. It was eagerly bought, and soon many copies were spread over the length and breadth of the land. Many who received a portion of the precious book, cherishing it in their hearts, fell down on their knees and thanked God with tears of joy for it. The Romish Bishop of London, filled with alarm and anger, thrust people into dungeons in whose possession copies were found, and publicly burned all the Testaments he could seize. Then foolishly thinking to end the matter he secretly employed a merchant to go to Worms and buy up the whole edition. That done, he had it consumed in a large fire kindled on purpose at St. Paul's Cross. Tyndale himself was afterwards cruelly hunted down by his enemies, and died as a martyr, but the good seed which he had been instrumental in sowing had already taken deep root: and, in thus giving his countrymen the New Testament in their own language, "he gave them the charter of salvation, the book of eternal life; while his own history affords a beautiful example of its purifying and saving power under the blessing of the Holy Spirit."

On the coronation day of Edward the Sixth, when he beheld the three swords used on such occasions, he asked where the fourth was? His lords and courtiers looked up with surprise, and asked what he meant. The youthful and pious king replied in these ever-memorable words: "The Bible; that book is the Sword of the Spirit, and is to be preferred before these swords; without that, we are nothing, we can do nothing, we have no power."

On the accession of Queen Elizabeth to the throne, after the death of Queen Mary, when, according to the custom of the times, prisoners were released at the coronation rejoicings, and those who had long been bound came forth again to light and freedom, one of Elizabeth's lords quaintly said, "There are yet four or five others to be freed." "Ah, who are they?" she asked. "Matthew, Mark, Luke, John and Paul," was the answer; "they have been long shut up, so that they could not talk to the common people, who are eager to see them abroad again." Elizabeth was a Protestant, so the cruel laws of her sister were repealed, the evangelists were let to go free, and the people received them gladly.

Let not such precious and dear-bought blessings and privileges ever be set aside either at the bidding of Roman Catholics or secularists. The Bible is still the same book; and its enemies bear, in our own day, the very same hatred to it that they did then. It is the old and inevitable conflict between light and darkness, and the war will last till all shadows flee away before the perfect day.

With a great price our forefathers obtained this freedom; we are free-born; therefore, let us sacredly preserve our birth-right and, as in duty bound, transmit it, pure and intact, to our children.

Langside, Glasgow.

GLASGOW ALL-DAY MEETING.

(From a Correspondent of 'Word and Work.')

The all-day meeting commemorative of the visit of Messrs. Moody and Sankey to Glasgow, was held on Monday, 7th, in Ewing Place Church. The church was crowded all day, and much blessing was experienced. Major Cole,—who has been labouring with us for some time, with great success, large numbers remaining anxious after each meeting—presided during the first hour from twelve to one, which

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was devoted to prayer and reports.—Mr. Neville, of the Waldensian Church, gave some interesting accounts of the work of the Lord in Italy. A missionary from Turkey told of the progress of the Gospel in his own land, and the wonderful way in which God was opening up doors for them.—Rev. W. Thornton, late of Canada, gave a short account of the work of God amongst the Roman Catholics in French Canada. These reports caused our hearts to rejoice, telling us of how God was opening up the way on every hand, and asking us to go up and possess the land.

PROGRESS OF THE WORK IN GLASGOW.

Mr. M'Farlane next said that although two years had now passed since Messrs. Moody and Sankey visited our city, and some had characterised the movement as a mere temporary excitement, the work still going on went to show that the effect had not passed away, but was as active as ever. The work in the Drill Hall proved this, and only on Sunday morning, 2,100 persons received breakfast, and one look at those who sit down there, showed plainly they were reaching the lowest classes in the city; he also gave some interesting cases met with there.—Rev. Mr. Brunton said that at Major Cole's meetings during several evenings last week, much good had been done and many souls saved; in speaking of the singing of these friends, he thought they did not make sufficient use of music in advancing the cause of Christ.—Mr. Milne also reported that the Young Men's Christian Union was still being largely blessed of God, and that the Saturday Night Rescuing Band in connection with it was being much blessed in gathering in those who were spending much of their time in the theatre, music hall, and public-house. The first hour closed with prayer and praise.

The second hour was devoted to

NOON MEETINGS, AND HOW BEST TO CONDUCT THEM.

Mr. A. Allan in the chair. The Chairman read several passages from the Old and New Testaments as to prayer, and also submitted a number of suggestions which had been received in writing, one that requests for prayer should be definite as to what was wanted; another that we should have more praise with our prayers; another, from a lady, that ministers should make a point of being there as often as possible.

Rev. Mr. Gault suggested that reports should be handed in daily of the work, more especially from friends in the country who come to the meetings.—Captain Hatfield thought ministers should bring the meeting oftener before their congregations, and stir up their people to attend.—Major Cole said that the ladies were better attenders than the men, and thought cards bearing "Come to the noon-day prayer-meeting," should be posted up in hotels, restaurants, railway stations, and other places where business men congregate. Another friend suggested that business men should be encouraged to give short addresses, prayers or texts.

From two to three o'clock

THE WORK AMONGST THE YOUNG

engaged the attention of the meeting. Rev. J. H. Wilson, of Edinburgh, occupied the chair. Mr. Wilson said the subject under consideration was one of the most important of Christian work. It was the hope of our country, and one which God had been pleased most largely to bless. As to intemperance, he believed the only way in which it could be banished from our land was by implanting the principles in the hearts of the young, so that when they grew up, they would carry the measures which were so much needed. He also pressed the matter of home training and parental influence being brought to bear on the upbringing of the young in Christian principles, and held it was a grievous error to leave this work to the Sunday-school teacher. He strongly impressed upon those who wrought amongst the young to prepare themselves for their work, so that they might be able to impart a thorough and exact training.—Dr. M. Lang said the Sunday-school teacher ought to be allied to the parent in teaching children Gospel truths, and remarked that no amount of school training would take the responsibility of the parents.—Rev. R. Taylor referred to the fact that now the religious education of the young had been thrown on the Church, it must be taken up by them, and they must have the very best workers in the Church for it; men thoroughly prepared for their work, and who possessed matured experience.—Mr. Quarrier also contended for older men being incorporated with younger teachers, to give stability to the Sunday school.—Mr. C. White urged the necessity of putting Gospel truths plainly before their scholars. Other speakers followed, and this most profitable hour closed with prayer. The last hour was spent in considering

THE CLASSES STILL UNREACHED.

Rev. John M'Pherson, Dundee, in the chair; he said—That from the days of Christ the Gospel had always taken hold first on the great middle class, which always wrought upwards and downwards. No new methods were wanted to reach the lower, or lapsed masses as they were called, but more of the spirit of the Lord in the various agencies which were in force. As to the upper classes, he admitted there were difficulties in the way, with ministers more especially. There was often a lion in the pulpit called "Fear of Men," which must be slain, also the difficulty of speaking about religion in the drawing-room; but these he believed could be cleared away by prayer. He advocated the holding of drawing-room meetings and Bible readings in the houses of the upper classes.—The Rev. Mr. Fullerton was persuaded the lower classes would not be reached until they preached to them in the streets. He was often surprised at the numbers who never go to any place of worship.—The Rev. Mr. Riddell felt convinced that the people to be reached were to be found in all classes of society, and it devolved in a great measure upon those children of God who moved in these respective classes to use their influence with the "unreached." A number of instances of striking conversions, having been spoken of by several gentlemen, the meeting closed with praise and prayer.

THE FELLOWSHIP MEETING

in the evening was a time of much refreshing. Major Cole presided. A large number of requests for prayer were read, and Mr. M'Pherson gave a short address to Christian workers. A number of short testimonies were given, and texts. The presence of the Holy Spirit was very manifest.

THE CURE FOR SIN.

THE great problem of the world in all ages has been this—how shall men be healed of this sore sin-plague?

To this the answers of these latter days are loud and various.

"Let him alone," growls the Atheist.

"Worship him," suggests the Pantheist.

"Develop him," argues the Materialist.

"Polish him," advises the Broad School man.

"Church him," shrieks the Ritualist.

The Bible solution is, let the sinner be created anew by the Holy Ghost; "Except a man be born again, he cannot see the Kingdom of God."—From the tenth chapter of *Revival and Revival Work*, by J. MACPHERSON.

TELEGRAPHIC NEWS.

Rome, March 20th: The ministry has resigned on account of an adverse vote of the Chamber of Deputies. Signor Depretis, who is a member of the Left, is forming a cabinet.

London, 20th: In a debate in the House of Commons this evening, on the Queen's Titles Bill, the Prime Minister said that in no case would Her Majesty take the title of Empress of England. The Royal children would not be called "Their Imperial Highnesses." Several amendments that were introduced were rejected, and the bill passed through committee.—Obituary.—Colonel C. C. Chesney, Royal Engineers.

Penang, 21st: The ex-Sultan Ismail has been induced by Governor Anson, assisted by the Sultan of Quedah, to come to Penang. He arrived yesterday with his regalia and two chiefs, and had an interview with the Governor to-day. He will probably be sent to Singapore in the *Ringdove*.—Colonel Ross with the Buffs and Goorkhas sailed for Calcutta to-day in the *Himalaya* and two transports.—The 10th Regiment remains to garrison Perak.

London, 21st: In the House of Lords last night, Lord Derby stated that negociations with the Khedive were still proceeding for the suppression of the slave trade. The Khedive's good-will, Lord Derby said, was undoubted.—Her Majesty's Government has abandoned further negociations for the cession of Gambia to France.

Alexandria, 22nd: Lord Lytton arrived here to-day in the Orontes and left shortly after for Suez to meet the Prince of Wales.

Penang, 22nd: The ex-Sultan Ismail personally handed over his regalia to Governor Anson to-day.

London, 21st, midnight: Mr. Cochrane gave notice that he would shortly call attention to the occupation of Khokand.—The Chancellor of the Exchequer made a request that Sir Henry Wolff would withdraw his motion for an address to Her Majesty in regard to obtaining neutrality in the control of the Suez Canal as inopportune, to which Sir Henry Wolff assented.

PASSENGERS SAILED.

Per Str. *Travancore*:

FOR SOUTHAMPTON.—Mrs Haig and three children.
FOR BRINDISI.—Mr Galbraith.
FOR VENICE.—Major General and Mrs Maclagan and child, Major and Mrs C B C Simpson and child, Mr J D uglas, Mr Robert Ewing, Mr J W Griffiths, Mr H Khodins, Mr Finckh, Major Jenkin, Major H T Butler, Mr Henry H Lake, Mr Samson, and Mrs P H Smith.
FOR SUEZ.—Mr Starkwarther and Mr Fagin.
FOR ADEN.—Sorabjee Pestonjee.

PASSENGERS ARRIVED.

Per Str. *Hindostan*, March 23rd:

FROM SOUTHAMPTON.—Mr Baker, Mr Hodson, Mr Downing, Mr and Mrs Monteith, infant and child, Mr Gray, Sub-Lieut Lord F Fitzgerald, Capt and Mrs Osborne and inft, Mr G Griffiths, Mr Allen Sub-Lieut Lindsay, Miss Christie, Capt T B Keith, Mr K Base, M R Hall, and Mr G Duand.
FROM VENICE.—Mr and Mrs Robertson, Mr and Mrs Constable, Mr and Mrs Wordsworth, Major Castill, Mr W H Havelock, Mr S Wheeler, Mr Danagh, Mr Knox, Mr Percival, Mr P Brenn, Mr and Mrs Walker, Mr C C Fowler, Mr Finch, Mr E S Ridges.
FROM MALTA.—Mr St Clair.
FROM ADEN.—25 natives, deck.

Advertisement.

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The Atonement; by Dale	Rs. 6	12
Conversion Illustrated from the Bible; by Revd. A. Saphen	2	0
Goldsmith's Poems and Prose Works, Illustrated ...	1	15
Gray's Sunday School Guide	2	9
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